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the superficial type of mind, which is already too common, which knows books by the book-reviews, and reads the news by the headlines, which may be said to know about rather than to know. Third, introductions to philosophy are rather philosophies of philosophy than philosophy. It is futile for an author to claim absolute impartiality. Better acknowledge with Paulsen that before finishing we must exhibit our system. Would not perhaps a careful study of some one author be preferable? Thus Jonathan Edwards began by reading Locke's *Essay*. Professor Sigwart of Tübingen gives to beginners the advice: "Read Hume, read Hume, read Hume."

Professor Caldwell, of Northwestern University, pointed out that the Scotch universities gave that very training in metaphysics which was lacking in the American curriculum. Professor Rebec described the course in the introduction to philosophy, as given at the University of Michigan; and Professor Royce described the course in philosophy as given at Harvard, and said that it was still regarded as tentative. He expressed doubt as to whether a study of a single system or of some one philosophic masterpiece would be very profitable for the average student. The history of philosophy should be treated as a part of the history of culture.

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